

CHURCH MATTERS.

Religious Notices.
FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer-meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer meeting Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer meeting, Thursday evenings at 7.45. Class meeting, Tuesday and Friday evenings at 7.45.

THE WESTMINSTER PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 6 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal).—Liberty Street. Rev. W. G. Farrington, D. D., Rector. Morning service, 10.30 o'clock. Second service, 4 P. M. Sunday-school at 2.45 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First mass, 8.30 A. M.; High mass, 10.30 A. M.; Vespers, 3 P. M. Sunday-school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watsessing).—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-School held every Sunday in the hall at 3 P. M. Charles A. Hobbs, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.—Rev. W. H. Brodhead, Leader. Meets on Wednesday evening of each week, at 8 o'clock, in the Sunday-school rooms of the First Presbyterian Church. Sunday-school teachers, workers, and friends are cordially invited.

THE REV. WM. G. E. SEE was formally installed at the Reformed Church, of Brookdale, on Wednesday, January 30th, a large congregation was in attendance. The sermon was preached by Rev. Mr. Davis, who made some very appropriate and pointed remarks concerning the duty of the people to the pastor. Rev. J. C. Van Fleet, the former pastor, and a number of other clergymen participated in the services.

Obituary.
 Mrs. Martha B. Vreeland, widow of Thomas C. Vreeland, and youngest daughter of Simon Brown, died on Sunday morning at Brookdale. She had been a patient sufferer for the past year and a half, and for the last six months almost helpless. She leaves three children to mourn the loss of a good mother. A large circle of relatives and friends will feel her loss deeply.

The Signs of Christ's Coming.
 To the Bloomfield Citizen:

The great mistake made by many, in interpreting the prophecies of Christ's second coming, is that of seeking to bring those events which are unquestionably in the future within the range of the life time of the existing generation. It is a very old mistake, and undoubtedly a very natural one. It was made by the early Christians, and the apostle Paul told them plainly that they need not suppose "the day of the Lord was at hand," and it would not be until a great "apostasy" had arisen in the church. To arrive at a fair interpretation of these prophecies, we must carefully note their order. Thus we find predictions of the "latter times," the "last days," the "end of the indignation," the appearance of the Lord, etc.

In the 4th chap. of 1 Tim. we read: "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of departed spirits;" for such appears to be the true rendering of the word translated "devils" in our common Bibles. The "giving heed to doctrines of departed spirits" is fulfilled by the Swedenborgians and many others who put confidence in the teachings of spiritualism and consult those having "familiar spirits."

The prophecy of the "latter times" being fulfilled, that of "the last days" is next in order; a most accurate description of which is found in the 3rd chap. of 2 Tim. "In the last days" perilous times shall come. For men shall be lovers of their own selves, etc. If the reader will turn to this chapter and read verses 1, 5, 7, 8, 13 carefully, considering it word by word, we think he cannot help being struck with its minute description of the present times and their indications, unless, indeed, he should be a very superficial observer. We are not prepared to say that this prophecy is fulfilled; but who can deny that it is now in process of fulfillment, and that it may not be long before the prediction recorded in Is. 24: 20, shall be realized: "The earth shall reel to and fro like a drunkard, and be removed like a cottage; and the transgression thereof shall be heavy upon it, and it (the transgression) shall fall and not rise again." In the 2nd Epistle of Peter we have another sign given by which to discern the "last days." "So, too, walking after their own lusts, and saying, Where is the promise of his coming? since the fathers fell asleep all things continued as they were from the

beginning of the creation." To-day, when any reference is made to the near approach of Christ's advent, men are only too ready to smile or curl the lip at so ridiculous a notion, and even Christian men too often seem to consider such expectations as fanatical. Yet we have in 1st Thes. 3: 3, the warning: "When they shall say, Peace and safety; then sudden destruction cometh upon them." The question asked by Jesus Christ himself when speaking of these things to his disciples was: "When the Son of man cometh shall he find faith on the earth?" A hundred years ago men were much more ready than they are to-day, to look for this event.

Until we near the conclusion of the "last days" we may hardly look for the signs of Christ's coming. But before closing this article, we must refer to one other indication of the last days as found in the last chapter of the Epistle of James, verses 1-8. "Ye have heaped treasures together for the last days," and we ought not to overlook the injunction twice given to the oppressed to "be patient" at this time "for the coming of the Lord draweth nigh."

In a future article the writer may venture some opinions as to the nature of the signs to precede the coming of the Son of man, and their times.

J. N. BALDWIN.
 Bloomfield, Jan. 29th, 1884.

"The Business Outlook."
 To the Bloomfield Citizen:

In your columns of January 30th, we find the following: "The former year (1878) was the last in a series (in a period of commercial depression) much like this as it now appears probable 1883 has been."

I cannot see any such probability, but being "only a writer" that may be strange. One thing I can see: whenever our country, or any other country, outgrows its quantity of circulation, and so compels a great amount of credit business, we have hard times—harder times than usual, and God knows, the times are always hard enough for those slaves called wage-workers. When money becomes scarce, so that the great laboring population cannot buy the products of the farm and factory, we have what is called "over-production," but that which is in reality under-consumption.

Now, is there any plan on foot for increasing the amount of money in the country? If not, what is to start the wheels of trade to any livelier motion in 1884, than they have kept up in 1883? If not, the merchant's goods must pile up in his shelves, the shoemaker's products remain in their cases, and the farmer's produce decay, while the workman's family goes cold and hungry—not because he has been extravagant and used too much, so that there is nothing left for him, but because he has not used enough, and has allowed the market to be glutted with the things which he produced, but failed to appropriate for the comfort of himself and family.

Benjamin Franklin writes as follows of the introduction of his system in Pennsylvania: "About this time (1733) there was a cry among the people for more paper money. * * * The wealthy inhabitants opposed any addition, being against all paper currency. I was on the side of an addition, being persuaded that the first small sum, started in 1722, had done much good by increasing the trade, employment and number of inhabitants in the province, since I now saw all the old houses inhabited, and many new ones building; whereas, I remembered well, when I first walked about the streets of Philadelphia, I saw many of the houses on Walnut street with bills on their doors to let."

So earnest was Dr. Franklin in this idea that finally, mainly through his efforts, a loan office was established by the Pennsylvania Province, lending money on bills of credit, which the rich tender, to the settlers on half the value of their land. This lasted about fifty years (till the revolutionary war), and was an era of marvelous prosperity.

Then, as now, the rich opposed additions to the currency, and unfortunately, now the poor have become so dependent and subservient to the rich, they dare not demand what the rich oppose, even when they know—as too often they do not—it would be for their good.

CELIA B. WHITEHEAD.
 Bloomfield, January 28th.

Lecture in Aid of the Relief Fund of Wm. S. Pierson Post.

The announcement that the Rev. Mr. Harcourt is to lecture in Bloomfield, is enough, in itself, to well fill the hall; and the fact that so worthy a cause as the Relief Fund of Wm. S. Pierson Post is to receive the benefit of the proceeds should create a universal demand for tickets, which are already printed.

Possibly there are some of your readers who do not fully understand the object of the G. A. R. Relief Fund. When some twenty years ago the veteran soldiery, done with the war and its horrors, with decimated ranks and tattered standards, returned to citizenship and, with the associations of the past still fresh in their minds, resolved to unite in the establishment of a permanent organization for the following objects:

1. "To preserve and strengthen those kind and fraternal feelings which bind together the soldiers, sailors and marines who united to suppress the late rebellion, and to perpetuate the memory and history of the war."

2. "To assist such former comrades in arms as need help and protection, and extend needful aid to the widows and orphans of those who have fallen."

Is there not something pure, noble and useful in the mission of such an Order? The Relief Fund is kept up mainly by weekly contributions of its members, and by it, many whose services helped to make the present peace and prosperity of the country possible, are supplied with necessary sustenance which they could not otherwise obtain. There is no parade of this good work; yet many comrades and comrades' widows can testify that the G. A. R. have done its duty well, and is still true to the principles and pledged care for each other and each other's interest.

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